


Religious Education  
EXHIBIT  
Pacific School of Religion

# Youth

March 19, 1961

- 
- ▶ Introducing new youth hymn
  - ▶ Is idea of sin old-fashioned?
  - ▶ What's the future of Peace Corps?
  - ▶ Falling in and out of love



# *Isn't the idea of sin*

Curt stirred in his bed and reached automatically for the alarm. "Yikes!" he moaned, jumping to his feet, "Chem exam at nine! The clock hands pointed menacingly at 8:31. He felt sick inside. Why hadn't he studied last night? If only he hadn't met Karen at the canteen . . . what would happen if he didn't pass? Curt felt lost inside, always rushing around and not quite knowing what

You can best understand what "sin" means if you put yourself in Curt's predicament: Maybe that's where you are! Why are people anxious? Why are they confused about life's meaning? Are we emotionally ill, or undereducated, or what? The Bible answers that we are made to trust God and to love him, but we prefer to love and trust ourselves. That's the story in chapter 3 of Genesis.

**There are some important clues to our human situation** in the profound story about the beginning of things. Man (Adam) and Woman (Eve) were given a world to enjoy, in obedience to God, but they chose to rebel. Not content to be man and woman, they wanted to be God. They ate the apple because they wanted to be "number one"!

Now, if this insight into human nature is correct, what is wrong with us is that we are too "wrapped up in ourselves." One of the interesting things about the word "sin" is that the "I" is central! Sin therefore means putting ourselves where only God belongs, at the center of the universe.

What is wrong with this? Well, obviously, if I am at the center of the world, then you are not, and if you also think of yourself at the center, we've got a war on our hands. Each of us claims to be at the center of our universe. This creates a barrier between us. I am now not only cut off from God but also cut off from you. Then something very strange happens. I become separated from my best self!

**If I try to "play God,"** I become anxious, because I am much less equipped to play God than to play Van Cliburn's piano, or, for that matter, third base for the New York Yankees! I become tense and anxious. I pretend to be more than I am. I am, in short, in the condition of "sin."

# OLD FASHIONED?

Now what happens? Because I am anxious and miserable, I cast about for satisfaction. I disregard the rules of society. Bodily pleasure becomes not a "natural" thing, but an obsession. My own success and power and pleasure take over and things are really "up for grabs."

In other words, individual "sins" (or acts of wrongdoing) are significant mostly because they are symptoms of the basic distress. If the "sinner" is going to be helped, though, his basic disease must be treated. It is not enough to scold him about his symptoms!

Note another thing about the account in Genesis. Sin has more to do with your spirit than with your body. This is important, because many people connect sin and sex. Sex is fundamentally good. It is part of God's creation. Like everything else, of course, sex can be misused, but this is a matter of decision (spirit) and not of body. Sins of the spirit are more dangerous than sins of the body, although both, of course, lead to unhappiness.

Hold on a minute!

**Isn't it old-fashioned to talk about sin?** Why not find some more modern word? When our first child was born, we worked the night shift for three weeks. "Colic," we groaned. "That's old-fashioned," said the doctor, "There's no such animal." But we weren't fool. We knew better! It rose by any other name . . .," we quoted, "whatever you call it, it's real enough at three o'clock in the morning!"

Sin is "real enough" at any hour and in our most honest moments we know it. People have tried to get rid of the word, but it keeps coming back like an old song. When "modern" ministers stopped using the word, playwrights and poets reintroduced it. Psychologists, too, have talked much about the "shadow side" of human nature, and at least one outstanding clinician argues that the word "sin" is much more true to our human situation than words like "neurosis" and "maladjustment."

Supposing that you agree up to this point: There is "something" about human nature, call it what you will, that hurts ourselves and others. Supposing also that you are willing to call it sin. Certain practical ques-

## *Isn't the idea of sin old-fashioned?*

tions remain. How do we know what is sinful? Is there a constructive way of dealing with sin?

**What can we do about sin?** Actually, the New Testament focuses not on what *we* can do about sin, but on what God has, in fact, already done about it. The cross symbolizes the meeting place between man's sin and God's Love. The "good news" of the New Testament is that God loves us although we are never completely lovable, that he accepts us although we are never really acceptable. In other words, we can never be perfect enough to deserve God's love. It is there, always, as a gift.

Grateful for God's love, therefore, the Christian tries to live as best he can. And although the Bible gives no inflexible rules, there are certainly helpful guides in the matter of making decisions. Let's imagine that you have to decide whether or not a certain course of action is right or wrong.

### **Ask yourself these questions:**

1. What is my motive for doing this? (Jesus was always more concerned with the motive than the deed.)
2. Will this lead to my growth and enrichment as a person? Or will it harm me in any way?
3. Whom else does this involve? Will this hurt or help them?

While this provides no absolute rules, it may suggest a helpful framework for making decisions.

**A word about conscience is in order here.** We have heard much in recent years about "overstrict consciences." There is a widespread feeling that people become mentally ill because they are too strict with themselves. *This is no longer the accepted view.* There is good evidence to suggest that people become ill by ignoring their consciences, a fact which the great literature of the past assumed and which is really quite sensible if you think about it. Conscience is not, of course, an infallible guide, but it is meant for your protection and guidance. Pay attention to it!

**And the final word is Love,** the Love that God shows forth to us in Jesus, the Christ. This is the love that dissolves sin into gratitude. And it provides a final clue for us. The "cure" of sin is not gloomy contemplation of one's misery. The guilty person needs to look up and recognize the love that is greater than his guilt. That, finally, is why it is so important to recognize our sin: Without such honesty, we never find the love which makes life worth living.

—ROBERT N. TAYLOR, JR.



# Youth

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*editor's note* Our friend staggered into the army barracks late Saturday night. He was drunk. He was sick to his stomach. His vomiting made a stinking mess on the floor. Except for these occasional flings, this World War II buddy of ours was quite a nice chap. Later we asked him why he was drunk the night before. He replied, "I'm writing a book. And you can't write about drunkenness unless you've experienced it." He was joking. But many people are dead serious. They feel you can't know sin unless you have experienced it. But wanting to know what sin is does not justify wrong-doing. Nor do all sinners recognize their wrong-doing as sin. Doing good is more than avoiding what is bad. Doing good is good and right because it is in harmony with our best understanding of God's way for us. Sin is when we are out of harmony with God's way.

## Teena . . .



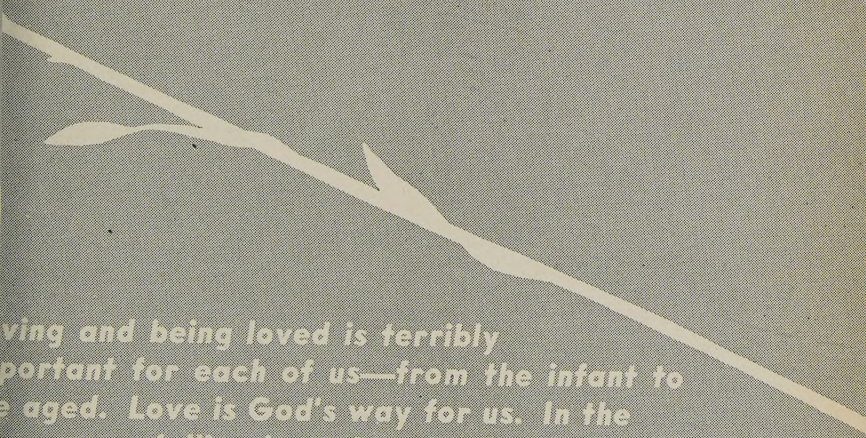
"This will make you laugh. Two of these pages were stuck together when I made that."





**are  
you  
falling  
in  
love?**





ving and being loved is terribly  
portant for each of us—from the infant to  
e aged. Love is God's way for us. In the  
en years, falling in and out of love is a normal  
rt of our growing experience. Sometimes it is  
iful. But fortunately, the heart does not really  
eak, but it merely opens a bit wider for  
ch new insight into our understanding  
what real love is.



**O**F COURSE, you will fall in love. In fact, most young people fall in and out of love several times during their teen years. It's normal to grow fond of members of the other sex with whom you associate and share interests and have good times.

Learning to love and to be loved is an important part of growing up. But it can be confusing. When love feelings come so rapidly, so often, and with so many expressions, how is a girl or boy to know how to behave? How do you handle these strong feelings? What happens when your heart is broken and love is lost? How do you recover from love's hurts? And, most important of all, how can you know when you are *really* in love—enough to make plans for the future?

Each of us loves many, many persons in many different ways during a lifetime. We start by loving our mothers and other members of our families while we are still infants. We move on to love our playmates. And then we love anyone who is nice to us. As we get into the second decade of life, loves come and go in kaleidoscopic profusion as we find ourselves drawn to many other persons of our own and the opposite sex.

The evidence is that the average teen-age girl "falls in love" with about a half-dozen boys before she finds the man with whom she wants to spend the rest of her life. This is not to suggest that girls are emo-

tional athletes, nor that either sex to be considered fickle. It simply means that falling in and out of love is part of growing up.

So it seems that while "being in love" is fine while it lasts, there are many infatuations or experiences of young love which fail to grow into anything important. So the question arises: How can one recognize infatuation for the short-lived thing it often is?

### **Is it infatuation or love?**

There is a tendency to believe that one is in love as long as it lasts, and that any love that did not last must have been infatuation. The formula is a simple one: if it *was*, it was infatuation; if it *is*, it is love.

A girl says something like this: "I thought I was in love last summer, but by Christmas time we were not even good friends. I guess we couldn't have been real love at all. It must have been just an infatuation."

While this makes sense in looking back on a past experience, it's not very helpful to the girl or boy trying to determine whether the present feeling he or she is experiencing is infatuation or love. So let's take a look at some of the general characteristics of infatuation.

One of the main components of the "love at first sight" kind of infatuation is sexual attraction. A girl is thrilled with the way a boy walks; she is deeply stirred by the way he looks at her, and before t



now what hit them, they are "head over heels in love." Sometimes this kind of attraction deepens into lasting affection. But more often, as the two become acquainted with each other as persons, they find they have little in common to hold their interest and attention.

That is why infatuation tends to center upon an unsuitable person, even on more than one person at a time. If the "dream boat" is but one of several at the time, the chances are that none of them in the whole flotilla is more than just an expression of "being in love with me."

When the adored one is completely unsuitable, the probabilities are that the young infatuated person is either suffering the "call of the wild" kind of biological thrill or is rebelling against what friends and family consider appropriate as friends and dates. Studies find that infatuations are often marked by parental disapproval, and that they tend to focus upon undesirable love objects.

One study tells us that infatuation tends to be more frequent among adolescents and children under the teen years than among young people in the late teens and early twenties. By the time a teenager has had some experience with love and with his own developing feelings, he is not so easily swept aboard into unpromising infatuations. He learns to recognize his

various feelings for what they are, and to withhold judgment about any of them until time and a closer acquaintance guide him.

Because infatuations are so common among young teenagers, most boys and girls have known the sting of a broken heart at some time in their lives. Parents may smile and say it was just "puppy love," but the sad part is that it hurts just the same.

**Getting over a broken heart** is a hard and lonely business. But time does wonderful things to heal the hurts of the heart, and especially for those who are willing to work toward their own recovery.

The first and most important step in getting over a lost love is to face the fact that it *is* all over. It's so easy to brood, to wish that things were as they used to be. It's morbid to pretend that all is well when deep down inside you know that the whole affair is washed up. The sensible thing to do is to get rid of all reminders of the lost love and get back to your normal life again. Return his (or her) gifts and letters and destroy the sentimental reminders of your good times together. Remove the lost love's picture from your room. Put away the scrapbook, the diary, and the mementos that you have been saving—they only serve to remind you of the past.

Talking out your hurt with an understanding friend or counselor may be a real help in getting over



a broken heart. As you put your feelings into words, you'll feel the hurt draining out of you and the will to get better flowing in. The other person need not advise you; he just has to listen. What you need most is a chance to clarify your own feelings and to find within yourself the resources you can draw on to get started socially again.

After you have been hurt in a broken love experience you may want to retreat and nurse your wounds for a while. And perhaps taking a breather may do you good, if you don't prolong it. It may be fun to see something of the family once more and to go on family jaunts again. There is satisfaction in getting your room in order, and perhaps digging into your work more earnestly.

There is nothing quite as satisfactory as finding a completely new interest when you're trying to get over some hurt in your life. Perhaps you have always been interested in photography and now you have time to do something about it. Your new interests will take you into any number of avenues if you let them, and you will find life opening up for you again.

As you get absorbed in new interests, the past will drop away into proper perspective and the old wounds heal. One of the things that

help is that new friends and acquaintances come to take the place of the ones you have lost.

**Face the facts about love**  
There are some happily married couples who proudly report that they never loved anyone but each other. They were childhood sweethearts, dated only each other in high school, went through college together, and then married each other without ever having had eyes for anyone else. This does happen but it's not usual. The far more frequent pattern is for a teenager to fall in and out of love a number of times before he or she finally settles on the one to marry.

The young person who can face the fact that a feeling of "love" can pass, and who has the courage to recognize that this is a part of life as a teenager, has won half the battle. It's the "why did this have to happen to me?" attitude that delays emotional recovery from one of the normal situations of the dating years.

Love is so highly valued in our country that many young people start looking for it very early. They want to believe that each love is special. Actually, only relatively mature young adults are ready for the kind of love that leads to marriage.

Love substantial enough to last wants to give and share with the beloved. There is a desire to share not only what one has, but what one is. One's highest hopes and ideals are strengthened, not surrendered.



nor exploited, by association with each other. There is delight in sharing memories, successes and failures, with the loved one who understands. There is joy in sharing dreams of the future together which marks the couple truly in love.

The couple who learns to get through to each other with a full sense of sharing will find their love growing through time, because it is built on a sound foundation of mutual communication.

An infatuation may be a grand passion that is all-absorbing, dramatic, and insistent. True love may have elements of this kind of intensity, but it knows other moods too. The kind of love that lasts satisfies many emotional needs in both the partners. It can be tender and sweet and protective. It can be casual and comradely. It can be inspiring and uplifting. It can be relaxed, with a comfortable sense of at-homeness with each other.

Love is blind, so the old adage goes. It is true that those who are deeply in love, as well as those who are madly infatuated, tend to idealize each other. They see only perfection in one another. They are blind to the human frailties, the foibles and follies, that are common to all men and women. But the love that lasts through the years has enough realism to protect the partners from being too grossly disillusioned about each other. They see one another and themselves clearly enough so that further acquaintance

is a pleasant adventure rather than a painful discovery.

This may be the reason why lasting love is usually based upon full acquaintance. The two people grow more and more fond of each other as time goes on. They grow into love rather than just fall into it. They find each other lovable through actual day-to-day experience and not just in fantasies. They have a love that is based upon reality, and it lasts precisely because it is real.

A young person in love may protest that his love will never change. But if it is to last it will have to change and grow with time. Two people at the altar quite probably love each other differently than they did when they first met, or than they will after the honeymoon is over, or the first baby has come, or the first family crisis is past, or when they share their later years together. If their love lasts, it must be as flexible as they are, to stretch up and out as they do to encompass more and more of life.

Learning to love and to be loved is not all pleasant or painless. Some experiences during the teen years are difficult, but none need be disastrous. There probably will be heartache in the lives of most young people—as there always has been. But fortunately, the heart does not break; it merely opens a bit wider for each new experience.

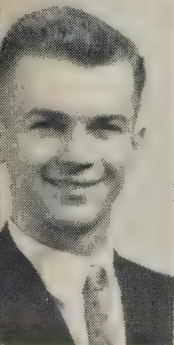


# FIVE TEENS FROM ONE CHURCH ANSWER

**YOUTH** Sunday was a historic occasion at St. John's United Church of Christ, Nazareth, Pa. Five young people of the church delivered the sermon. Now this, in itself, was not too unusual. But what was unusual was that each spoke on the topic: "Why I Have Chosen the Ministry." Three of the five are seniors at Nazareth Area High School—Thomas Smith, Brooks Doyle, Jr., and Daniel Engler. Two are juniors—Jane Antoine and Dennis Olenwine. A sixth member of St. John's Church is already in college studying for the ministry. The following are brief excerpts from each of the young speakers as they explained why they decided to study for the ministry.



**Jane Antoine:** Like many students my age, I was confused when it came time for me to make the important decision of my future work. In my search and confusion I turned to God in prayer and I asked Him to open a door to the right kind of work that would help me make my finest contribution to mankind. Then one evening as I came across these words in the Bible, "All things, whatsoever ye shall ask in prayer, believing ye shall receive," I knew that God had called me to serve Him. I felt a trust for Him that I had never witnessed before. This new and sudden awareness of His presence was all I needed to realize what was God's plan for me.



**Thomas Smith:** This past summer I had the pleasure of attending three different camps. When I returned home from the first two camps, I started thinking about how I could help the boys I had met there. I gave some thought to entering the ministry. This was not an entirely new thought, however, entering my mind for the first time, for it had come up before. I was still undecided, though, and so I resolved to ask God what I would do. It was at this time that I went to the third camp as a counselor for boys 10 and 11. When I came home from that camp, my mind was made up. At moments of life decisions, young people need help from people they can respect. I want to give that help.





**Brooks Doyle, Jr.:** Many things have influenced my decision. My parents are one of the greatest influences. They have always given me love, respect, and understanding. They have encouraged me to go to church and taught me to pray. Participation in worship services and youth fellowship activities, and counselling at camp this past summer have been an inspiration, too. I really made up my mind about going into the ministry during the early part of this school year. In one of our classes we came to the conclusion that to do away with communism, its followers would have to believe in and have faith in Jesus Christ. This is one of the main reasons why I want to teach and preach God's word.



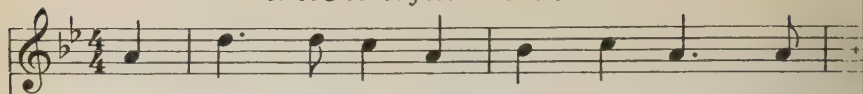
**Dennis Olenwine:** Why did I choose a Christian vocation? First, because of God's asking me to give generously of my time in helping people everywhere to understand the gospel of Jesus Christ. Secondly, sympathy for my fellow man who is less fortunate than myself. Thirdly, my sincere desire to preserve peace, and to extend good will to every corner of the globe. And last, but one of my greatest reasons, the satisfaction I shall have in knowing that I am spreading God's word—always with my intense desire to create a world-wide brotherhood among men through Jesus Christ. Finally, youth should not be swayed from their decision by those who call them a "sissy."



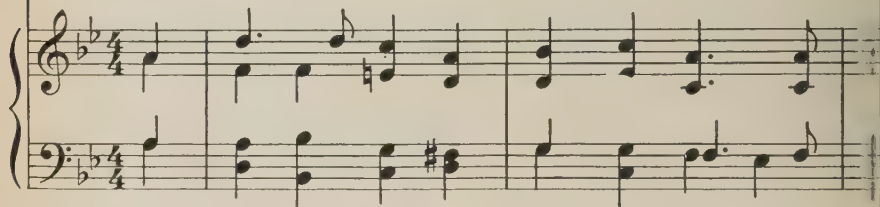
**Daniel Engler:** Due to a recent incident I felt very miserable and hurt. I had been faced with the situation for quite a while and it finally reached its peak at this time. While I lay in bed that night, I searched for a way out of this pressing situation. I couldn't find an answer. So I prayed to God for the first time since I was a little guy when I said my bedtime prayers. God sent me an answer. It was all clear to me now. In that instant, my hurt feelings left me. Something else happened to me. Just as my four friends have done, I decided to go into the Christian ministry so that I, with them, can preach and teach the gospel of Jesus Christ. This is why I hope to study for the ministry.



## a new hymn is BORN



## composed especially for youth



WE want a hymn that expresses the meaning and unity of Christian youth working together in the United Church of Christ." That was the assignment given to Dosia Carlson by the Joint National Youth Cabin in 1959. Last summer this new hymn was introduced at the Joint National Youth Council meeting, held at Elmhurst College. The hymn (printed on pages 16 and 17) is entitled, "Together Let Us Answer God."

Composing music and songs for youth is not new to Dosia Carlson. Two hymns she wrote originally for use in Ohio among Presbyterians later appeared in the "yellow edition" of *Songs of Many Nations*. The daughter of a Congregational Christian clergyman, Dosia has known pastorates in South Dakota, Iowa, Ohio, and Connecticut. During the 18 years her father served Pilgrim Church in Toledo, Ohio, she developed keen interest in writing music, poetry, and drama. As a junior high girl, she had her head set on overseas mission service. But the day before beginning senior high school, she entered the hospital for polio treatments.

Despite being confined to a wheelchair, Dosia finished high school, studied at Oberlin College, received her Bachelor of Education degree from the University of Toledo in 1954, and became the first high school teacher at the Charles Feilbach School for Crippled Children. During these college and teaching years, she devoted much of her free time to church activities. Her hours were filled with directing rhythmic and choral choirs, teaching and supervising in the church school and vacation school, as well as serving at summer youth conferences.





Last year Dosia was graduated with an MA degree from the Hartford School of Religious Education, and now she is instructor in Christian Education and coordinator of student activities at Defiance (Ohio) College. Thinking back on how this hymn was written, Miss Carlson says: "I find it much more difficult to handle outside assignments than to create words and music from the stimulus of my own personal experience. Yet, I am so impressed with the significance of our United Church of Christ that I am able to feel strongly the importance of a hymn stressing the need for unity. Frankly, I wrestled with several odd versions of the hymn before the present setting appeared. One evening last winter I spent some weary hours trying to juggle words and ideas. Later that same night I awoke from a sound sleep with the outline of the present hymn quite clearly in mind. In fact, after that particular night, I could not be satisfied with anything other than this 'midnight' version."

Because the hymn is a bit unusual in its harmonic progressions, the composer urges any local group using the hymn to practice singing it before introducing it into a service of worship. As Miss Carlson adds: "At first it may seem difficult to sing, but after several attempts most people feel very much at home with the words and music. It must be played and sung with firm conviction. As many of my friends have remarked, 'The hymn sounds odd without the *Amen*.' So, I hope everyone will always include a sounding 'Amen.' Above all, I hope that whenever and wherever young people use this hymn, they will find in it a vital message."



# together let us answer God

cosia carlson © 1960

To - geth - er let us an - swer God who seeks to make us whole;  
To - geth - er let us praise our God who by his love pro - vides  
To - geth - er let us serve the Lord and his e - ter - nal cause;

U - nit - ed let us now re - spond to his di - vine con - trol.  
The vast in - her - i - tance of faith that nour - ish - es and guides;  
As one we ded - i - cate our - selves to la - bor for his laws.



Not by our - selves can we a - chieve the one - ness we would claim,  
 Come thank him for each gift in life en - rich - ing hu - man days,  
 Com - mit - ted to his ho - ly church we ven - ture to ful - fill

But God him - self will give us strength to an - swer in Christ's name.

And for the act of God in Christ, now let us join in praise.

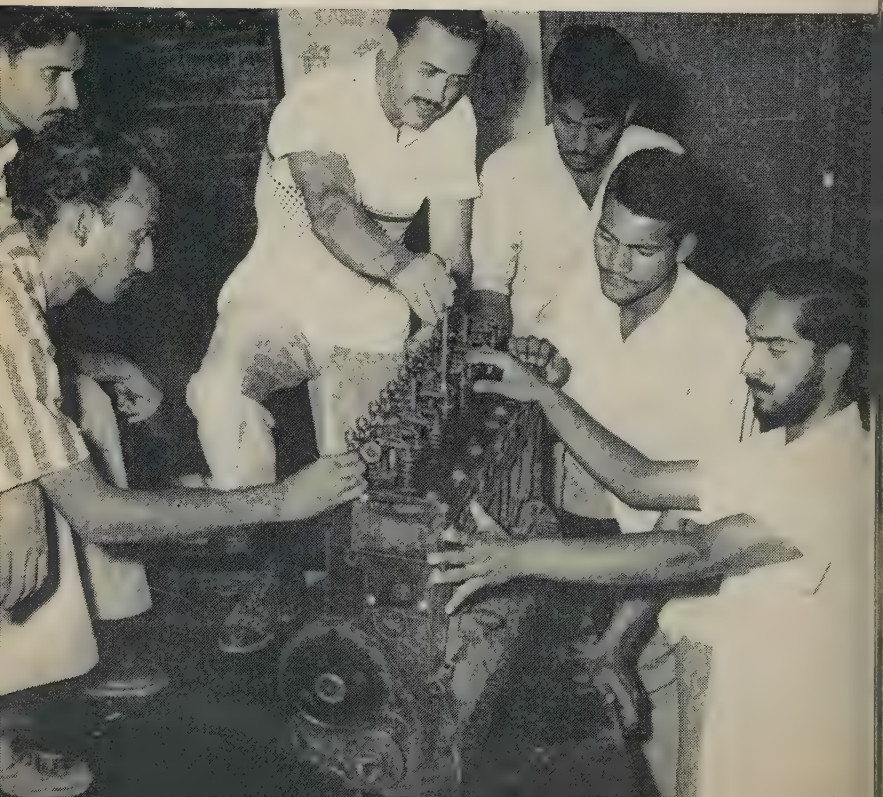
Through bonds of sa - cred fel - low - ship our God's im - mor - tal will. A - men.

Through bonds of sa - cred fel - low - ship our God's im - mor - tal will. A - men.

# **the Youth Peace Corps**

*Can young U.S. volunteers erase the  
image of the "ugly American" overseas?*

*Self-sacrifice and service can  
not easy, but they can change lives.*





**H**ERE'S a chance for young people to participate in a government which always seems so far away and distant," said Miss Sally Howles, as she thumbed through thousands of letters in the headquarters of the newly-established Peace Corps.

From Cleveland, a young person writes: "Have you a place for me in our fight for peace?"

From New York City: "I am willing to spend the rest of my life in work like this because it can mean much to our country."

From Hartsville, Ohio: "I could couple my knowledge of agriculture with a speaking knowledge of Spanish and work in Latin America."

When President John F. Kennedy issued an Executive Order earlier this month creating a Peace Corps on a temporary pilot basis, he stirred an enthusiasm among U.S. youth that could be revolutionary in impact upon our nation and the world, if handled properly. But it could be a sad blow, if mishandled. The Peace Corps will be a pool of trained U.S. men and women recruited, trained, and sent overseas by the U.S. government or through private institutions and organizations to help foreign countries meet their urgent needs for skilled manpower.

**What will volunteers do?** Examples of the specific programs to which Peace Corps members can contribute are: Teaching in primary and secondary schools, especially as

*"The life and work of Corps members will not be easy. There will be no salary, and allowance will be at a level sufficient only to maintain health and meet basic needs. Men and women will be expected to work and live alongside the nationals of the country in which they are stationed—doing the same work, eating the same food, talking the same language. . . ."*



*"But if the life will not be easy, it will be rich and satisfying. For every young American who participates in the Peace Corps—who works in a foreign land—will know that he or she is sharing in the great common task of bringing that decent way of life which is the foundation of freedom and a condition of peace."*

—JOHN F. KENNEDY



*In supporting his peace corps idea, Congressman Reuss says: "Power has revealed its limitations in our world. Why not try love?"*

part of national English language teaching programs; participating in the world-wide program of malaria eradication; instruction and operation of public health and sanitation projects; aiding in village development through school construction; helping local farmers produce better crops by assisting them in the use of modern implements and techniques.

"The initial emphasis on these programs will be on teaching," said Mr. Kennedy.

**Three big qualifications** to join the Peace Corps are: 1. Genuine willingness to serve under difficult conditions; 2. Higher-than-average physical, mental, and moral standards; 3. Specific skills or knowledge to carry out assigned jobs in areas of need.

President Kennedy said the program will not be limited to the young or to college graduates, but it is expected that most of the Corps members will be between 21 and 30.

Although Corps members will not be exempt from the draft, it is possible they will be deferred from military service until after their period of service in the Peace Corps.

**Why a U.S. Peace Corps?** President Kennedy said, "Our Peace Corps is designed to permit our people to exercise more fully their responsibilities in the great common cause of world development. It is not designed as an instrument of diplomacy or propaganda or ideological conflict."

Such service abroad not only will give future leaders of America a first-hand look at the problems with which the U.S. must deal for the rest of this century, but also will provide the people of the undeveloped areas a chance to meet with thousands of educated young Americans, willing to work with their hands and share their skills.

**Opposing the Corps** in the U.S. are some who say that the government's technical aid programs overseas are neither charity nor missionary operations but are aimed at transferring skills and knowledge to build administrative machinery and that this is best handled by those of maturity and experience, not youth.

Other Americans are afraid the Peace Corps program will downgrade our national defense—attracting our best young men and women away from the armed forces and leaving the military obligations to the scrub team. Others complain that, while the armed forces indoctrinate



mates patriotism, the Peace Corps will indoctrinate our leaders of tomorrow in internationalism.

Others simply say "It won't work. These kids will go over there and mess things up. And why should a proud American stoop to work alongside a native? It'll all boomer-g!"

Despite early enthusiasm for the Peace Corps, we dare not expect too much at once. Change takes time. Idealism needs to be tempered with realism. And one slight mistake anywhere will be exploited by the communists whose sympathizers have already tagged the Peace Corps as a U.S. propaganda tool—"a Cold War Corps."

### **How the Peace Corps started.**

President Kennedy first discovered the popularity of the Peace Corps when he received overwhelming response to such suggestion made in a campaign speech in San Francisco on November 2. But the original sponsors of the idea were Representative Henry Reuss (D-Wis.), who put a bill in the House of Representatives early in 1960 to establish what he called a "Point for Youth Corps" to help in technical assistance, and Senator Hubert H. Humphrey (D-Minn.), who put a similar measure in the Senate a few months later and then led a campaign to appropriate \$10,000 to finance a study of the feasibility of such an idea.

A year-long study by the Colorado State University Research

Foundation was authorized by Congress. It was after seeing the preliminary report of this group that President Kennedy and his administration moved to set up a Peace Corps on a temporary basis.

"A dream come true" said Senator Humphrey when he learned of the President's announcement of the Corps. An active Congregational layman and assistant Democratic leader in the Senate, Senator Humphrey said he will offer a bill soon to make the Peace Corps a permanent program.

**Not a new idea.** In 1947 a controversial Christmas editorial in a church magazine stirred U. S. Protestant circles. The writer was Dr. David D. Baker and the magazine was *The Messenger*, the E and R forerunner of the *United Church Herald*. And what caused the debate?

Editor Baker simply urged the Protestant churches to petition the U. S. government to call 100,000 volunteers (between 18 and 25) to be trained in relief and rehabilitation work. This young work force was to be offered to Russia "for a period of two years to go into her ruined villages and out on her wasted farms to work alongside Russian youth in clearing away the rubble, in laying foundations for new homes, in plowing and harvesting, in rebuilding the railroads and the bridges and dams, in restoring the means of production and of living. . . ."

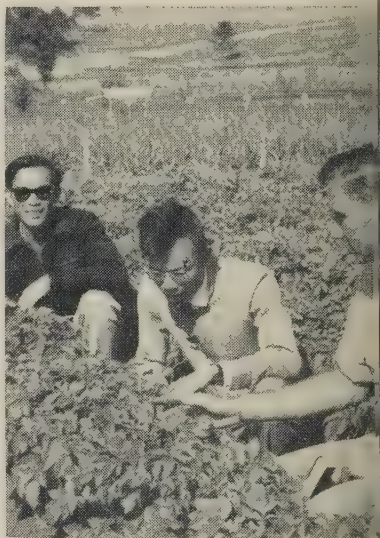
The 1947 editorial concludes: "What we are proposing might appear to fail. But if history teaches us anything, we know that the alternative way *will* fail, and while the way of love *may* temporarily fail, it may also immediately win. And paradoxically, even though it may appear to fail, love ultimately wins. Calvary followed Bethlehem, but so did Easter. Sixty million Christians in America . . . could, if they would, change the climate of the world."

Editor Baker was deluged with compliments—"a thoroughly Christian suggestion," "courageous"—but he was also deluged with caution—"we are not for appeasement," "let's be romantic, but also realistic," "the church isn't ready for it."

**Already at work.** Churches have been increasingly aware of the value of putting to work the idealism, talents, and enthusiasm of dedicated youth in building bridges to brotherhood while working with and among the destitute. Ever since the end of World War II, young U. S. volunteers have joined with youth of all nations (often former enemies) to rebuild and rehabilitate war-torn communities. Especially effective have been the ecumenical work camps during the summer and the around village teams sponsored by the World Council of Churches.

When the U. S. government was studying the possibilities of a Peace Corps, they sought the counsel of the American Friends Service Committee (Quakers), the Brethren Ser-

*"To the restless and large-hearted young, of course, distant misery is always more attractive than misery close at home. . . . I know true believers in Washington, D. C. who travel 10,000 miles to be moved by the sufferings of the black men whom Dr. Schweitzer is trying to help, but who never set foot in the Negro ghettos of southern Washington. . . ."*



*"Peace corps administrators must realize that it takes a very special kind of foreign youth even to become accepted in any backward, ingrown semi-primitive society. They must also realize that it takes years for any individual to accomplish anything worth accomplishing."*

—ERIC SEVAREID



the Committee, and other church agencies involved already in work projects overseas similar to those being planned for the Peace Corps. In fact, some Corpsmen and women might eventually be working in projects administered by some of these agencies, since a "pool" of Corps volunteers will be made available to appropriate private and university projects overseas.

**What you can do.** First, keep informed about the Peace Corps. Don't let others criticize it falsely, but also be aware of honest and wholesome criticism. Where the Peace Corps idea has weaknesses, exercise caution, concern, and constructive suggestions.

As Congress studies legislation to make this Peace Corps a permanent program, support it as you see fit, and don't hesitate to write letters to both supporters and opponents of the bill.

If you genuinely feel qualified to apply for the Peace Corps, write to: The Peace Corps, International Cooperation Administration Headquarters, Washington, D. C.

If your class at school or your youth group at church wishes to learn more about this program, write to the above address also.

Not everyone who wants to participate in the Peace Corps will be accepted. The requirements are very strict. The size is limited. And potential recruits are abundant.

**There are other programs,** where the services of dedicated

youth are needed overseas, where standards of living can be helped, and where mutual understanding between peoples of different nations can be improved. Support these projects, too, especially those sponsored by the churches.

If you are interested in volunteering your services to the church overseas, write to: YOUTH magazine, Room 306, 1505 Race St., Philadelphia 2, Pa. Depending on your abilities, your interests, your intentions, your commitment, and your availability, your letter will be directed to the appropriate agency or person within the United Church of Christ.

**Not all needs are overseas.** Within your own community are human situations needing Christian concern and care. If your desire to serve your fellow man is genuine and urgent, you can find people and places to serve. There's always a place for those who really want to serve, even if it is no farther away than the kitchen or the living room of your own home. It's not as dramatic, but it is still Christian compassion at work in your life.

At the heart of the Christian faith is a life of service to one's fellow man, a spirit of reconciliation to one's enemies, and a respect for the individual dignity of all men—whatever their race, religion, nationality, or station in life. It is in this spirit that Christians look hopefully toward the success of the new Peace Corps program.





## THE BLUES, Part II

### *The Horn Men Sing*

THE most interesting and exciting thing about jazz, and particularly the Blues, is that the musicians can express their ideas the moment they come to mind. As a rule, there are no written notes to follow—just a framework with which all players are familiar. The musicians know that each tune consists of so many bars or measures, is in a certain key, and moves along at a steady beat. Once this basic pattern is established, each soloist can adapt it to suit his own musical personality by varying the harmonies, phrases and tonal patterns. This is known, more technically, as improvisation.

Without the ability to improvise, no one ever learns to play jazz well. It is an amazing fact that out of the millions of Americans who have mastered an instrument, not more than a few thousand could improvise well enough ease to make the grade as professional jazz musicians. Of these fewer than 200 men and women are recognized as having achieved true greatness in the art. Want to find out how difficult improvisation is? Try telling an original story in verse. Use any meter and rhyme scheme you wish but speak at the rate of one word per second, for 60 seconds. Could you? Wasn't it?

Musicians know from experience what most Blues songs are like in structure and content. The early traditional Blues contained 12 measures and were usually played in the key of B Flat and had only three chord changes—B Flat, E Flat and F. Later special emphasis was given to extending the harmonies of the tunes to the degree that some 84 chord variations were



common use. Modern jazzmen have further broadened their area of expression by adding new chords and changing their sequence. The important thing to remember is that the basic tone arrangement of the Blues has not been lost.

A good Blues blower frequently makes his horn sound as if he were going through it. He matches the tonal qualities of a Blues vocal by using slurs, unusual fingering, throat growls and different vibratos. Some such a superb job that they are accorded the highest of praise—"Their horns are extensions of themselves."

To catch the flavor of the early Blues, New Orleans style, listen to the pioneer composer, pianist and singer, Jelly Roll Morton—**New Orleans Memories** (Commodore FL 30,000) and **The King of New Orleans Jazz** (Victor LPM 1649). Two other albums are also worthwhile—George Lewis, **Jazz in The Classic New Orleans Tradition** (Riverside RLP 207) and **Young Louis Armstrong** (Riverside RLP 12-101).

Going a step further, one of the outstanding collections of Blues singing and playing is on a two-disc set by Vanguard—John Hammond's **Spirits to Swing** (VR5-8523/4). Victor's anthology titled **14 Blue Roads St. Louis** (LPM 1714) is another album which covers a wide range of talent, including Benny Goodman, Louis, Earl Hines, Fats Waller and Dizzy Gillespie.

The musicians who made jazz history between the time of Jelly Roll Morton and the moderns, now called the "Mainstreamers," have contributed fabulous performances in the Blues idiom. Among the finest recorded examples of their work are Back to Back, **Duke Ellington & Johnny Hodges Play The Blues** (Verve MGV-8317); **Red Plays The Blues**—Red Norvo (Victor LPM 1729); Count Basie, **The Count** (Camden CAL 395); **Duke Ellington, At His Very Best** (Victor LPM 1715) and **Ellington's Horns in Orbit** (Columbia CS8241).

Modern Blues performances make one's ears really perk up when they are done by the top instrumentalists. My No. 1 choice is Miles Davis' **Kind of Blue** (Columbia CL1355). For mellow piano Blues listening, listen to Ray Bryant's **Alone With The Blues** (New Jazz 8213) and **Red in New Orleans—Village**—Red Garland (Prestige 7187). More fine combo Blues recordings are **Blues & Roots/Charlie Mingus** (Atlantic 1305); **Milt Jackson: Plenty, Plenty Soul** (Atlantic 1269); Horace Silver, **Blowing The Blues Away** (Blue Note 4017); Paul Horn—**Something Blue** (World Pacific J 615) and **Have Blues, Will Travel** (World Pacific J.W.C.-512) plus **Blowin' The Blues** (World Pacific JWC-512).

There you have it. Spin a few of these gems and let me know how they make you feel. Better, I'll bet!—TED RIEDEBURG

# youth<sup>in</sup> the NEWS



Hollywood's Brig. Gen. James Stewart hands a \$200 college scholarship award from Reader's Digest magazine to Richard G. Pingree, 17, an Eagle Scout and PF prexy from First Church, Georgetown, Mass. Dick was chosen to represent New England at Washington ceremonies marking the 51st anniversary of the founding of the scout movement. A senior at Perky High School, Dick is president of his class and was named Athlete of the Year in 1960 because of his activities in four sports. Dick hopes to study medicine on his scholarship.

## Joblessness cited as youth problem

The high rate of unemployment among teenagers is contributing to many adolescent problems, including juvenile delinquency, says Dr. R. H. Edwin Espy, associate general secretary of the National Council of Churches. This enforced idleness has created a feeling of insignificance in many young people. He noted that the unemployment rate of teenagers is nearly double the national average and is on the increase. Through the absence of gainful employment, young people "are missing this phase of development from youth into responsible adulthood."

## Future U.S. soldier to be one-man tank

Tomorrow's soldier will be a one-man tank able to run faster, stand quicker, and lift bigger loads than ordinary mortals. He will be immune to germ warfare, poison gas, and the heat and radiation from nuclear blasts. The Pentagon thinks the idea is feasible and wants civilian inventors to help make him become a reality. Called the *servo soldier*, this future GI will wear a special suit that will have its own engine, giving him extra power. He will be aided by a servo-motor, auxiliary power plant, automatically activated to multiply strength in his arms and legs.





When Queen Elizabeth visited New Delhi, India, pig-tailed teenagers watched the parade move through the closed ranks of schoolgirls at the Lady Irwin College for Women. Students of the Home Sciences Institute at the college taught the British monarch how to cook various Indian dishes.

### **Students report executions over China food crisis**

Near famine conditions in Red China have caused the public execution of communist party officials, a Hong Kong newspaper reported recently. According to the reports, students from Chinese universities visiting Hong Kong told of a desperate state of affairs in Red China. Mismanagement, inefficiency and bureaucratic bungling of communist party officials are responsible for the food crisis, these students reported. Students said they were recruited for farm work the last few months in an effort to increase agricultural production. "While working on farms these students personally saw several executions of party secretaries after public trials for brutal-

ity to farmers and mismanagement in communes in south China's Kwangtung province 'to appease the people and improve relations between the party and discontented people,'" the paper said.

### **California high school draws (hem) line at kneecap**

Hemlines on skirts have gone up too far, say authorities at Livermore (Calif.) High School. Superintendent Ralph T. Wattenberger declared the current teen-age short skirt fad has become a matter of poor taste. And, says Dean of Girls Marie Barthe, the borderline between good and bad taste is the kneecap. Miss Barthe's decision was declared the final word. In three weeks, eight girls were sent home.

Actually, the definition of conscientious objection based on relig-

## Young Pillars . . .



Copyright 1961. Gospel Trumpet Co.

**I used to consider myself an authority on the book of Revelations, but one day I came across somebody who had read it!"**

touch & go

—George Willoughby,  
Executive Secretary, Committee  
for Conscientious Objectors,  
Philadelphia, Pa.

It seems that YOUTH gets better with every edition! I especially appreciated the article, "New Horizons for German Youth," in the February 5 issue. It certainly has given me a much clearer picture of the true nature of German youth and their problems. I'm anxious to share it with other students in my German class at school. Articles such as this lead to understanding, which is vital for peace. —*Elinor Dick*.

Washington, D.

"New Horizons for German Youth" gave me the feeling that here at last was an answer to what I had been looking for. I am a senior. I hope to have something in mind before I am ready to begin to work. —Constance Putnam

—*Constance Putnam*  
Lyme, N. H.



## May we quote you?

soldiers were asked to do in battle what the average motorist does on weekends, the officer in charge would be court-martialed for brutality.

—*Malcolm Muggeridge*

civilization begins at home.

—*Henry James*

is a dull man who is always dreary, and a sure man who is always dull.—*H. L. Mencken*

is . . . is . . . the . . . way . . .  
the . . . church . . . sometimes  
looks . . . to . . . a . . . pas-  
sage . . . when . . . he . . . goes  
into . . . the . . . pulpit.  
It would look like this if everybody  
ought somebody else to church  
on a Sunday morning.

—*Suisan-Fairfield Bulletin*

psychiatrist is a man who has  
nothing to worry about as long  
as everyone else has something  
to worry about.—*Arthur Murray*

I know a young lady who is  
losing her sports car—after she  
checked out her hand to signal a  
right turn and a pedestrian  
stepped on it!—*Hank Grant*

TV star is an actor who is still  
around in the final 15 minutes  
of "The Untouchables!"

—*Army Archerd*

Whenever a speaker says, "But  
obviously . . ." we realize with  
embarrassment that what went  
before was supposed to have  
been funny.—*Bill Vaughan*

## COVER



## STORY

Your life reflects your idea of God. Everything you do and say—whether good or bad—is motivated by a concept of life that either includes or excludes God. What you think about God helps to shape your life. Our idea of God is reflected in our actions and attitudes toward those of the opposite sex (see pages 6-11). Our idea of God is seen in our paintings (page 32) and in our music and poetry (pages 16 and 17). Our idea of God is reflected in our life work (pages 12 and 13). Our idea of God is reflected in our political ideologies and our proposals on how to attain world peace (pages 18-23). Our idea of God is revealed to us when we are alone seeking to know God in our lives (pages 30-31).

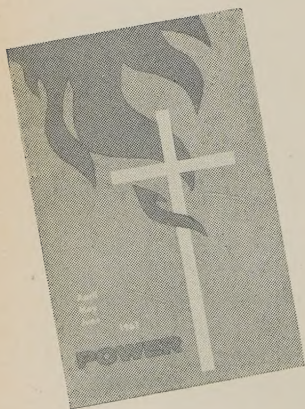
## CREDITS FOR THIS ISSUE:

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*Life is so confused and rushed. If we could only slow down. To be alone. Just to think. Even meditate. Each of us needs time to think out his thoughts by himself and for himself. In moments of silence we seem to be closest to something real—perhaps it's God. Maybe it's not! Being alone can be fearful, too. We are embarrassed to sit in silence. What do we do? What do we say? Does it really do any good?*



**B**EING alone to think through your own thoughts can be helpful to you. Don't dwell moodily on your own weaknesses, but seek to understand why you do certain things and why others do what they do. See the bigger picture and how you fit in. Involve God in your thinking. What does Christ tell us about life? About God? About you and your purpose? Make this thinking part of a daily discipline. If you honestly see the value of it, in a matter of months it will become a habit, despite occasional lapses.



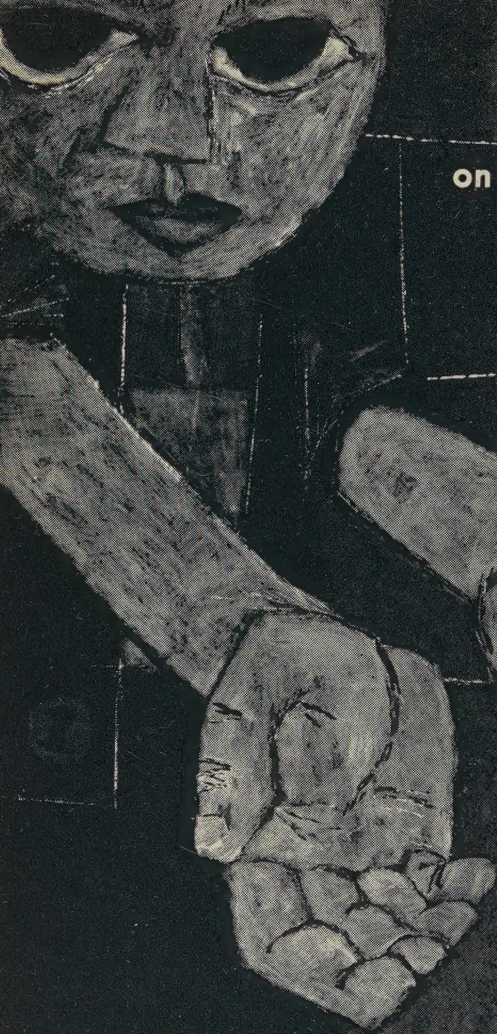


Set aside a regular time of day when you are normally alone—at the beginning or the end of the day, right after school, etc. Relax. Don't rush. Give yourself time to think. Your mind might even wander.

Find a guide to stimulate your daily thought. Most of us need a push or spark to get us thinking, to suggest what we might do or say during quiet moments alone. A recommended devotional guide for teens is *Power*, published jointly by five major Protestant denominations, including the United Church of Christ. (Published quarterly, *Power* may be ordered from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa., or Pilgrim Press, 14 Beacon St., Boston 8, Mass.) Read the meditation for the day, as well as the scripture, until you understand what the author is trying to say. Do you agree with the author? Does what he says remind you of your own problems and thoughts? And what does your knowledge of God say here? All this thinking usually results in prayer, but not always.







on concern for all people

Father of all, we would remember the children of all lands, so dear in thy sight—many of them today homeless, hungry, forlorn. May our hearts not become hardened because their suffering is long and their cries are ever in our ears. May we not become indifferent because they are far away and we cannot see their shrunken bodies and their pleading eyes. May we not become weary in ministering to their need. Make us thy instruments, to reveal the concern of Christ for these children. Amen.